
THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. X.]

PHILADELPHIA, JULY, 1829.

[No. 115]

MORE IMPORTANT INTELLIGENCE.

[*From the Berks and Schuylkill Journal.*]

MEETING OF FREEMEN

In Heidelberg township, Berks county, Pa.

At a numerous and respectable meeting of citizens assembled at the house of George Gernand, on Thursday the 21st of May, 1829, pursuant to public notice given by the committee of correspondence, appointed by the meeting in Cocalico township, Lancaster county, on the 19th March last, to deliberate and consult upon the causes and tendency of the religious excitement at present prevailing in the country: JOSEPH HAIN, Esq. was appointed President; HENRY BENNETSCH and JOHN GERHARD, Vice-Presidents, and *John Sohl, Jr.* and *Daniel Wenrich*, Secretaries. John Shitz, Jacob Seitzinger, Henry Shouer, Martin Texter and John Hain (of Adam) being appointed a committee to report proceedings for the consideration of the meeting; after retiring for a short time, reported the following address and resolutions which were unanimously adopted.

The committee appointed to report proceedings for the consideration of this meeting, respectfully submit the following:

That a religious excitement exists in many sections of the country, not calculated as they apprehend to promote the interests of genuine and rational piety, and tending eventually, if not arrested in its progress, to abridge the civil and religious liberties of the people. The cause of this excitement may be found in the extraordinary conduct of certain ecclesiastical Professors, who appear to have undertaken a crusade, for the spreading of parti-

cular religious opinions and the advancement of church establishments. Pervading the country in every direction, they alarm the weak-minded and youthful part of the community with unusual and vehement denunciations of divine wrath, and thus obtain an influence over minds, which is not the result of rational conviction, and which is destined to be directed to the elevation of the clerical profession to a degree of authority, inconsistent with the people's welfare and the spirit of the free constitutions under which we live.

It appears to your committee that the clergy of the United States in general, have exhibited many manifestations of a spirit of worldly ambition. That measures have been projected by that class of men, calculated and designed to promote their own interests at the expense of those of the people; to enable them to dictate to the consciences of their fellow-men, and assume a right of interference in the direction of state affairs. They have observed with dissatisfaction and alarm, the establishment of opulent and influential societies, the management of which is committed to ecclesiastical hands, or subjected to ecclesiastical control. Amongst these they number Bible and Missionary Societies, Theological Seminaries and Sunday School Unions. They regard these institutions as unnecessary burdens upon the church-going part of the community, appropriating vast sums of money to purposes for the most part uncalled for, and tending directly to increase the influence of the Clergy. They have witnessed the attempts recently made to induce the Congress of the United States, to prohibit the transportation of the mail on Sunday, and

regard them as ebullitions of the fanatical spirit, so widely disseminated by the clergy. They consider all endeavours to procure legislative interference in matters of religion, as attempts to infringe upon the rights of conscience, and all measures adopted to compel particular observance of the Sabbath as incipient approaches to the establishment of spiritual tyranny. Your committee would shrink from proposing a single objection to the extension of the Christian religion.—They believe the revealed religion of the old and new Testaments to be the most inestimable gift of a beneficent Creator to the human family. They regard it as a written law for the guidance of human conduct, exhibiting a sublime and perfect system of morals, and holding forth incentives to the pursuit of virtue in those immortal rewards which divinity alone could offer. But in revolving the histories of bygone ages, they are admonished by the wails of nations and the groans of oppressed people, to beware of a body of men assuming to be the interpreters of the divine word and the directors of men's consciences. They contemplate with horror, the intolerance and bloody persecutions of the church of Rome, and the debased condition of the people in every nation where ecclesiastical rulers bear the sway. They look upon England, the most free of European governments, and behold a Union of Church and State, which has burdened the people for ages with an oppressive hierarchy that maintains a luxurious clergy with the hard-won earnings of the agriculturalist and mechanic. They look forward with prophetic apprehensions to the termination of the race which fanaticism is running in our own country, and behold in anticipation, misery and slavery, and ecclesiastical tyranny beyond the goal.

Your committee with a view to counteract the efforts which are making to promote ecclesiastical supremacy, respectfully submit the following

resolutions for the consideration of the meeting:

Resolved, That in the opinion of this meeting, the institutions of Bible and Missionary Societies, Theological Seminaries and Sunday School Unions, are works of supererogation, considered in reference to the wants and welfare of the people; that they are designed to elevate and sustain the authority of the priesthood, and so considered, are dangerous to the liberties of the people; and that we will not assist in maintaining clergymen who advocate them or are concerned in their support.

Resolved, That our religious and moral duties are plainly set forth in the language of the Holy Scriptures; that they consist in *visiting the sick, feeding the hungry, clothing the naked, rendering due honor to parents and the exercise of charity towards all men*, and that no amount of mortification or prayer can justify the omission of any of them.

Resolved, That hereafter we will receive no preacher into our congregation who is an adherent or supporter of a Theological Seminary, of the Sunday School Union, or the Bible, Missionary, Tract or any other similar Societies, or who is engaged in distributing any so called religious paper or magazines, because we sincerely believe those institutions have been introduced for no other purpose than to collect large sums of money, which is to be applied towards creating an undue influence and power of the clergy over the people, and consequently may eventually lead to the destruction of our civil and religious liberties.

Resolved, That it is our sincere opinion that all those persons who so conspicuously disseminate principles so dangerous in their consequences, are either hypocrites, seeking their own aggrandizement, or deluded fanatics, whose blindness seeks to involve twelve millions of free and happy people within the fangs of an overreaching and ambitious priesthood. That our

Saviour came into the world to make men free and happy, is an undeniable truth; but that priestcraft under the garb of religion, endeavors to enslave the world, is also a fact seriously to be deplored.

Resolved, That we view those arrogant and haughty beggars, who in imported broad-cloths, strut about our country, distributing tracts and asking money for missionary purposes, as a set of impostors, too lazy to earn by the sweat of their brow, the food that sustains them.

Resolved, That we are as we have been, ever ready to reward upright and unassuming ministers for their services, and to render their stay while among us as agreeable as circumstances will allow, with this proviso however, that they remain free and independent from all connection with those societies, whose ostensible object may seem laudable, but whose real intentions are the promotion of themselves and the slavery of the people. Should however, no such preacher be found, we will nevertheless frequent the house of God and appoint one of the number present to read an appropriate sermon, a chapter from holy writ, and conclude by a prayer and hymn of thankfulness to the supreme creator for all his mercies.

Resolved, That we approve of the proceedings of the meeting held on March 19th last past, in Cocalico township, Lancaster county, and that we will endeavor our utmost to aid in fulfilling them.

Resolved, That the following named persons be a committee of correspondence; and invested with power to call other meetings, whenever they shall think proper, viz:

Heidelberg township: John Klop, John Fisher, (paper maker) David Wenrich, John Sohl, Daniel Bechtel.

Reading: Joseph Heister, Jr. Anthony Bickel, George D. B. Keim, Balthasar Smith, Judge Jacob Schneider.

Bern: Jacob Leinbach, William Hehn, Peter Althaus.

Alsace: Henry Leinback, Jacob Klohs, Jacob Gehret.

Lebanon county: John Batdorf Esq. Adam Bassler, Leonard Ramler, Jacob Shitz, Jacob Hauk, Michael Moor, George Becker, Peter Zeller Jr.

Resolved, That the proceedings of this meeting be signed by the officers of the day, and published in all the papers friendly to the cause of the people.

JOSEPH HAIN, President.

HENRY BENNETSCH, } Vice-Pre-
JOHN GERHARD, } sidents.

John Sohl, Jr. } Secretaries.
Daniel Wenrich, }

[From the *Mechanic's Free Press*.]

IMPORTANT DIALOGUE.

Messrs. Editors,—In perusing the "National Philanthropist and Investigator," published in Boston, of the 26th of last February, I perceived under the head of "the rights of conscience," a dialogue between "Petitioner and Alarmist," in which (through the ingenuity of its author,) "Alarmist" is represented as totally incompetent to explain, or even to advance any just cause for alarm, and as I conceive the just grounds for alarm are not at all noticed in that dialogue—while we have yet a "Free Press," I am induced to offer in the same form, (that of a dialogue,) what I believe to be the just cause for alarm in the case. I will commence with "Petitioner," as copied from the above named paper.

"*Petitioner*. What means all this noise and alarm? One would think your dearest rights were in jeopardy.

"*Alarmist*. Our dearest rights are in jeopardy. The rights of conscience have been invaded. The liberties for which our fathers fought and bled, are in danger. A scheme is on foot to convert our free government into a religious despotism. It is time to be alarmed, sir, when all the enthusiasts in the land have conspired together, and are calling upon congress to usurp the divine prerogative. Let them go on a little further and the horrid union of church and state will be consummated.

Petitioner. Awful! awful! and is it indeed so? What is the plan, and when, where, and how is it to be accomplished? Pray, sir, explain."

(Thus far is copied verbatim from the Boston paper; but instead of avoiding explanation on the part of "Alarmist" as is there the case, it will be the business of the present writer to pursue it.)

Alarmist. Explain! Why sir, it is a combination on the part of a certain "portion of our citizens," whose peculiar interests are intimately connected with the cause which they so warmly espouse; and they are a very influential portion. And it is a fact not to be controverted, that "religious despotisms commence with combination and influence."

Petitioner. Well, but I have never combined with any one, the petition was presented to me and I signed it without any compulsion. How then can you say the petitioners have combined? and as to the influence or interest, I am sure I have but little in the case.

Alarmist. It may very probably be the fact, that you signed the petitions voluntarily from a belief that good would result therefrom, and for me to arraign each subscriber to the petitions, would be as absurd as to charge each soldier in an army with criminality in a war proclamation. We must trace these petitions to their origin in order to ascertain who the men are with whom they commenced, and how their peculiar interests are concerned in the event of a successful application to congress, on the part of the petitioners.

Petitioner. I frankly acknowledge that I signed the petitions to congress, from a belief that the Sabbath ought to be kept without any reference to the first framers thereof, or any interests they might have in the case.

Alarmist. As you have been candid enough to acknowledge thus far, if you have no objection, I will further explain.

Petitioner. Objection! why should an impartial man object to explanation? I wish you to proceed.

Alarmist. These petitions were got up in the first place, and afterwards zealously circulated and recommended by Presbyterian Divines, (so called.)

Petitioner. Well, but what more influence have they than any other divines, (so called?)

Alarmist. This question is answered by one of their most active agents, (Dr. Ely) in the "Philadelphian," an extract from which I have seen, and in order that it may speak for itself, I will produce it. It is as follows.

"Two thirds of the colleges, theological seminaries, and other academic institutions in this country, are under the control of Presbyterians. The congregational churches of New-England, and the Presbyterian church together, have the charge of more than three fourths of all these fountains of literary influence;" he also adds: "If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last twenty years, in 1848 there will be at least 5,000,000 persons under the care of the General Assembly; for we have more than doubled in numbers in the last twenty years."

Petitioner. Why you astonish me. If I had known this before, it is very doubtful whether I should have signed the petitions to congress.

Alarmist. You are not the only one who has signed the petitions prematurely. I have seen it stated in a city paper that many of our citizens (since the report of the U. S. Senate Committee,) have deeply regretted the act.

Petitioner. I would wish you now to explain, how the peculiar interests of the party are concerned in the case.

Alarmist. This to me is very clear, for as "Sunday" is the main channel by which all their monied reservoirs are augmented and replenished, Congress by granting these petitions would so far promote their interests, as to preclude the possibility of any outlet

which might impede the current.— And this could not fail to result in a wealthy, and as “money is power,” in a powerful church establishment, which being thus recognized and aided by the “civil power,” would be to all intents and purposes “a horrid union of church and state.”

Petitioner. Indeed I confess this seems a little alarming, but when, where, and how can this union of church and state be consummated?

Alarmist. When! whenever a certain majority can be obtained in congress in favour of these or similar petitions; for be it remembered the constitution itself can be altered by a majority. But you ask, where, and how? I answer at the General Legislature in Washington; and by carrying religion to the polls, and voting sectarian rulers, they being tested not “by their fruits,” but opinions.

Petitioner. Well, but I hope you would not wish infidelity to predominate. I hope you are not an enemy to religion.

Alarmist. Infidelity has ever kept pace, and ever will with wealthy church establishments. An aspiring clergy have done more towards promoting infidelity in the world, than all the infidels that have ever written. As to religion, I ever wish to be an enemy to that religion, (but not to its partisans) which depends for its success on monied funds, human schemes, and *civil pains and penalties*; but in the religion of Jesus Christ is founded all my solace and my hopes.

Petitioner. I sincerely hope so great an evil as clerical domination will never take place, in our time at least.

Alarmist. I would gladly hope so too, but time must tell. You can ponder over these things, and include the plans, which, according to the “Advocate and Journal,” are in progress for undermining the liberty of the “Press,” and I should not at all wonder if you were to become an “Alarmist.”

But there is something unmerciful

in these petitions to congress, to stop the mails. Under the Mosaic dispensation, even the Jews were permitted if an ox or an ass fell into the ditch on their “Sabbath,” to help him out.— But should the petitioners succeed, my wife, child, parent or friend, may be at the point of death, or in deep distress on “Sunday” within a few miles from my residence, while I can neither hear the intelligence, nor send timely relief. A MECHANIC.

[From the Brattleboro' Vt. Messenger.]

Old Times.—Every one has heard of the hanging of Salem witches, but comparatively little has been said about the hanging of Quakers. To the younger generation who are just coming upon the stage of life, it must be a matter of perfect astonishment that such laws as we are going to quote should have been in force in the province of Massachusetts, no more than 170 years ago.

By a law of 1654, the people were required to send to the magistrates, all Quaker books, “full of blasphemies,” upon the penalty of “ten pounds for every such book found in any person’s house;” and it was ordered that all such books when collected by the magistrates, should “be burnt in the market place at Boston, on the next lecture day, by the common executioners.”

By laws of the dates of 1657 and 1658, the preambles of which speak of heretics, lately risen up in the world, commonly called Quakers, who speak and write blasphemous opinions, despising government, and the order of the church, &c. it was enacted that any vessel who should bring one of them into the province should pay an hundred pounds, and any person who should “entertain and conceal any Quaker, or other blasphemous heretic, should pay forty shillings for every hour’s entertainment,” &c. It was five pounds fine to import “any Quaker’s books or writings concerning their *damnable* opinions,” and finally, every one “of the *cursed* sect of Qua-

kers, coming into the colony, and being convicted to be of the sect of Quakers, shall be sentenced to banishment upon pain of death." A few did return after being thus banished, and were actually hung!

"CHRISTIAN RULERS"—AGAIN.

"Dr." Ely, in his late attempted defence, boasts of being "*a descendant from the Puritans*," a people who, when they had the civil power in their hands in New England, and had what they considered christian principles in operation in all the departments of their government, cut off the ears, whipped, fined, and hung those who conscientiously differed from them in their religious sentiments. Why then should "Dr." Ely boast of being a descendant from these puritans, (since there was no necessity for his doing so) unless he approved of their conduct? Would it be desirable to have such a state of things, and such a class of christian rulers again in this country? It would undoubtedly be so to some, and we may yet live to witness their existence and their consequences.

To get power and ascendancy under specious pretences, doing all professedly for the good of society, and to save the country from ruin, are the measures now pursued by the clergy. Power and ascendancy once obtained, the clergy and their partizans will then proceed to do, what under other circumstances they never expected they would do. Said Hazael, when Elijah told him what cruelty he would afterwards exercise towards the Israelites: "Is thy servant a dog, that he should do this great thing?" On becoming king, Hazael did all that the prophet had foretold he would do. So, when the Saviour accused the Jews of going about to kill him, they said—"Thou hast a devil, who goeth about to kill thee." Yet they afterwards caused him to be put to death.

This one thing we know, that the priesthood and their partizans never

fail, when they have it in their power, to pour out their vengeance upon those whom they consider heretics, and who refuse to submit to their dictation. They allow them no right to judge of religious truth for themselves; they judge for them, and make them the victims of their malice for persisting in what they will be sure to call pernicious doctrines and practices. "Whereas there is a most accursed sect risen up," was the language generally used by the Puritan rulers of Massachusetts, in their enactments against the Quakers. The Puritan christians in other parts of New England, possessed no better spirit. In the early part of the eighteenth century there was a law existing in Connecticut, entitled "Heretics," designed, as the preface stated, "*To prevent the danger persons are in of being poisoned in their judgments and principles by Heretics*," &c. By this law it was enacted, that all who should entertain any Quakers, Ranters, Adamites and other heretics, should be liable to a penalty of five pounds, and five pounds per week for every town that should so entertain them; that all Quakers should be committed to prison, or be sent out of the colony; that whosoever should hold unnecessary discourse with Quakers, should forfeit twenty shillings; that whosoever should keep any Quaker books, the governor, magistrates, and elders excepted, should forfeit ten shillings; and that all such books be suppressed; that no master of any vessel do land any Quakers without carrying them away again, under the penalty of twenty pounds.

It was about this time that a pious and conscientious man, by the name of John Rogers, suffered so much persecution from the priests and their adherents in Connecticut. This John Rogers, we find, is the person from whose writings an extract was made in our April number. In his religious sentiments he was a Baptist, and with many others of that persuasion, he believed that the obligation to keep an

outward Sabbath ceased with the Mo-saic dispensation. For these sentiments, and for not conforming to the requirements of a bigotted and persecuting priesthood, in a book he published, called *A Midnight Cry*, he says, "I have been sentenced to pay hundreds of pounds, laid in iron chains, cruelly scourged, endured long imprisonments, set in the stocks many hours together, out of the bounds of all human law, and in cruel manner." He further states, that after this war had been carried on against him for twenty years, and while still under these trials, he was sentenced to pay a fine of twenty shillings, or continue in the prison till he did, for not keeping an outward Sabbath, which he believed was done away under the gospel.—While in prison at New London, he hung out on a board, at the prison window, a writing or proclamation against false prophets or ministers "set up and maintained with great sums of money," and against forms of worship "set up by the powers of this world." This was soon taken away, and a priest made a complaint against him and charged him with blasphemy before one of the "christian rulers" of that time. Whereupon a mittimus was issued against him, while in New London prison, charging him with setting himself "in a furious way, in direct opposition to the true worship, and pure ordinances, and holy institution of God," and the constable of New London, or county marshal, was required to take him into custody and convey him to Hartford, to be kept in close prison until the next Court of Assistants, to be held in Hartford.

We now proceed to give the treatment he received from the priests and rulers of Connecticut in his own words.

"By this warrant and mittimus, I was taken out of New-London prison by two armed men, and carried to the head gaol of the government, where I was kept till the next Court of Assistants, and there fined five pounds for

reproaching their ministry, and to sit on the gallows a quarter of an hour with a halter about my neck; and from thence to the prison again, and there to continue till I paid the said five pounds, and give in a bond of fifty pounds not to disturb their churches. This was the sentence, and upon a training day, the marshal came with eight musqueteers, and a man to put the halter on, and as I passed by the train band, I held up the halter and told them, my Lord was crowned with thorns for my sake, and should I be ashamed to go with an halter about my neck for his sake? Whereupon the authority gave order forthwith, that no person should go with me to the gallows save the guard. The gallows was out of the town; when I came to it, I saw that both gallows and ladder were newly made; I stept up the ladder and walked on the gallows, it being a great square piece of timber, and very high. From thence I was guarded with the said eight musqueteers to the prison again, being come there, the officers read to me the court's sentence, and demanded of me whether I would give in a bond of fifty pounds, not to disturb their churches for time to come, and pay the five pound fine? I told them I owed them nothing, and would not bind myself. About five or six months after, there was a malefactor taken out of the prison where I was and put to death, by reason of which there was a very great concourse of people to behold it; and when they had executed him, they stopt in the street near to the prison where I was, and I was taken out (I know not for what) and tied to the carriage of a great gun, where I saw the country whip, which I knew well, for it was kept in the prison where I was, and I had oftentimes viewed it, it being one single line opened at the end, on each strand a knot; I also saw another whip lie by it with two lines, the ends of the lines tied with twine that they might not open, the two knots seemed to me to

be about so big as a walnut; some told me they had compared the lines of the whip to the lines on the drum, and the lines of the whip were much bigger; the man that did the execution on me, did not only strike with the strength of his arm, but with a swing with his body also; my senses seemed to be quicker in seeing, hearing, discerning, or comprehending any thing at that time, than at any other time; the spectators told me they gave me three score stripes, and then they let me loose, and asked me if I did not desire mercy of them? I told them, No, they were cruel; forthwith they sentenced me to be whipt a second time; I was told by the spectators that they gave me sixteen stripes; and from thence I was carried to the prison again, and one leg chained to the cill; a bed which I had hired to this time at a dear rate, was now taken from me by the gaoler, and not so much as straw to lie on, nor any covering; the floor was hollow from the ground, and the planks had wide and open joints—it was upon the eighteenth day of the eighth month that I was thus chained, and kept thus chained six weeks, the weather cold—when the gaoler first chained me, he brought some dry crusts in a dish, and put them to my mouth, and told me he that was executed that day had left them, and that he would make me thankful for them before he had done with me, and would make me comply with their worship, before he had done with me, though the authority could not do it, and then went out from me, and came no more at me in three days and three nights, nor sent one mouthful of meat nor one drop of drink to me, and then he brought a pottinger of warm broth and offered it to me, I replied, stand away with thy broth, I have no need of it. *Aye, aye,* (said he) *have you so much life yet in you?* and went his way. Thus I lay chained at this cill six weeks, my back felt like a dry stick without sense of feeling, being puffed up like a bladder, so that I was fain to lie upon my face; in which pri-

son I continued three years after this under cruel sufferings; but I must desist, for it would contain a book of a large volume to relate particularly what I suffered in the time of this imprisonment—but I trod upon the lion and adder, the young lion and the dragon I trampled under my feet, and came forth a conquerer, through faith in him who is the King of kings, and Lord of lords, and hath overcome death itself for us; and him that hath the power of it, also, who is the devil. But this long war hath kept me waking and watching, and looking for the coming of the bride-groom, and earnestly desiring that his bride may be prepared and in readiness to meet him in her beautiful garments, being arrayed in fine linen, clean and white, which is the righteousness of the saints."

[Here are the following salutations in his book called "*A Midnight Cry*."] "

"Salutation to *William Worth*, of *Nantucket*, thy letter I received.

"Salutation to *Theodore Eccleston*, of *London*, thy letters I received near one year after the date of them, and but a few days after the writing this book, one of them bearing date, the 1st of the 12th month, 1705, the other the 12th of the 12th month, 1705.—But the books I received not.

"Salutation to all that have written to me in a christian love, and to all that love the Lord Jesus in sincerity."

SUPPLEMENT.

We have not yet done with "Dr." Ely's Puritan ancestors. Another book has been sent to us by a friend in Connecticut, entitled the "*Battle-Axe*," written by Timothy Waterous, Sen. Timothy Waterous, Jun. and Zachariah Waterous, and printed at *Groton, Conn.* in 1811. What is remarkable, is, that as late as this period, (1811) the authors could find no one who dared print it for them, and one of the authors, Timothy Waterous, Jr. had to undertake the printing of it, without the least experimental education in the art of printing previous to

his commencing it. A correspondent in Connecticut, and a relation of one of the authors, in a letter dated June 2, 1829, writes as follows. "At the time the 'Battle-Axe' was printed, I was one that went to New London, Stonington Point and Norwich, and tried to get the printers to print it; but they were all so priest-ridden, they would not print it for fear of the priests."

In the Battle-Axe, page 28, Timothy Waterous, Sen. gives the following account of his persecutions from the priesthood and their adherents in Connecticut.

"In the fore part of my life, the principal religion of the country was strongly defended by the civil power, and many articles of the established worship was in opposition to the gospel of Christ; therefore I could not conform to them with a clear conscience; so I became a sufferer. I endured many sore imprisonments and cruel whippings. Once I received forty stripes, save one, with an instrument made of prim, consisting of ten rods about three and a half feet long, with snags near an inch long to tear the flesh. Once I was taken and my head and face covered with warm pitch, which filled my eyes and put me in great torment, and in that situation I was turned out in the night, and had two miles to go without the assistance of any person and but little help of my eyes. And many other things I have suffered, as spoiling of goods, mockings, &c.—but I do not pretend to relate in particular what I have suffered, for it would take a large book to contain it. But in these afflictions I have seen the hand of God in holding me up, and have had a particular love to my persecutors at times, which so convicted them, that they confessed that I was assisted with the spirit of Christ. But although I had so tender a feeling to them, that I could freely do them all the good in my power, yet the truth of my cause would not suffer me to con-

form to their worship, or flinch at their cruelty one jot, though my life was at stake, for many times they threatened to kill me. But through the mercy of God I have been kept alive to this day, and am seventy years of age, and am as strong in the defence of the truth as I was when I suffered—but my persecutors are all dead, there is not one of them left."

These things were all done in Connecticut, or, as it is sometimes called, the land of steady habits, by men making high pretensions to religion.—They were done, in short, by such a class of religionists as are now seeking to obtain power and ascendancy in this country, and who wish to have what they call religious rulers in all the departments of our government. If people have an idea that they would show more lenity towards those they consider heretics should they again obtain power and have their religious rulers, facts and perhaps their own sufferings, would soon convince them that they were most egregiously mistaken. Any people that seeks the aid of the civil power to coerce others into a compliance with their religious views, will carry that coercion to the greatest extent when in their power, and when there are any that refuse obedience to their decrees and requirements. And it is a fact known to this whole nation that the Presbyterians and the New England churches urged Congress last session with all the zeal of a Jesuit, to enact a law in favour of their particular views and sentiments.

We conclude with an extract from a letter, lately received from Connecticut, in answer to some inquiries made respecting the persecution of Timothy Waterous, Sen.

"You wrote for information concerning the persecution of Timothy Waterous, and whether it was in this country, &c. In answer, I would inform you that it was in this country, and the greater part of it was in New

London county, Connecticut, and for not conforming to what they call the Sabbath; he knowing that true liberty of conscience consisted in not being in bondage to any man, and that there was no command for keeping an outward Sabbath under the gospel, felt free to be doing good on the first day of the week as well as on other days. For this they went about to punish him, and inflicted on him the punishments stated in the "Battle-Axe," to which, as you may say, I was an eye witness, (I now being 62 years old) his widow being now alive, and being my mother's sister, and suffered many sore imprisonments and cruel whippings with her husband."

Here then is one yet living in Connecticut, who has suffered the unrelenting hand of cruel persecution, by whipping, for adhering to her conscientious convictions of duty. If we do not wish to see such scenes renewed again in this country, let us beware of "Dr." Ely's "religious rulers."

Imprisonment by Presbyterians in 1829.

Wm. Andrews, Editor of the "Free Meetings Advocate," has been sentenced to thirty days imprisonment for speaking in a Presbyterian meeting in Auburn, N. Y. Speaking on this subject, he says,

"Some people, when talking about my imprisonment, will exhibit that sort of intelligence which priestcraft is propagating, by saying I am served right. I have now been in jail fifteen days, (half the term of my sentence,) and feel more convinced than ever that the public good and defence of truth, require that our personal liberty be risked, to save both from destruction.

"The public good will suffer, and the public burthen be increased by my imprisonment. Thirty days' labor (Sundays excepted,) will not only be lost to me and my family, but to the public also. Men like me who perform useful and daily labors are the very pillars of the nation, and a suspension of

our honest labors is ruinous to the country at large, according to its magnitude. But in addition to this suspension of labor as it respects me, the expense to the county will perhaps, not be less than ten dollars. Thus the public burthen will be increased, that a few deluded superstitious Presbyterians may have a little *sweet revenge* at the public expense.

"I left at home, four miles from jail, a wife, and five daughters aged from four to eighteen years, to get along as they can. They are the real sufferers, and perhaps it will be as meat and drink to my enemies, to inform them that they have succeeded in making one innocent family unhappy for a time."

NEW YORK TELESCOPE.

The following remarks in the New York Telescope, on concluding the fifth volume, are from the pen of its editor, Dr. Beach, who is also superintendent of the *United States Infirmary*, and founder of the *New Medical Academy* for reforming the science and practice of medicine, and who consequently must have an accumulation of toil and labour, and experience that pressing demand on his time which in one place he so strikingly describes.

"This number completes the fifth volume of the Telescope, and alas! how fleeting has been the time since its commencement. We would now relinquish this paper, and retire from a corrupt and deceitful world, where principle and morality are little known, and where every man, as it were, is on the alert to take the advantage of his neighbour, where every brother will utterly supplant, and friendship and affection between man and man is lost, and the soul which acts with a single eye to duty, is like the 'lonely dove which from hill to hill mourns its absent mate.'

"If we turn to professors of religion, we find them no better in the main than the rest of the world, and often more destitute of goodness, and apparently less likely to enter the kingdom of heaven.

"Under all these circumstances, we

often feel discouraged, and think of relinquishing our paper, seeing the little effect which it produces, and the cares and difficulties attending its publication. As far as we know our motives, we have had for many years two principal objects in view, viz. one to bear a testimony against Antichrist, priestcraft, sectarianism, and in short, 'the man of sin;' and the other to root up and destroy doctorcraft or the mineral practice, and to substitute one more congenial and salutary; and we have directed our arrows against both as well as we have been able; and as we have latterly been more engaged in endeavouring to reform the science of medicine, we have not written so much for our paper as formerly, and this has induced some of our subscribers to discontinue it, but did they know the multiplicity of our labours, our continual toils by day and by night for the benefit of the present, as well as future generations, they would accept this for an apology, and not forsake us because we have not had as much time to devote to our columns as we could wish. For years we have scarce had a moment's leisure from one hour to another, and often in the dead hour of the night, when our citizens are locked in sleep, we have been aroused from our bed, and called to some remote parts of the city, through lanes and alleys, into cellars and garrets, and there remained without a place to lay our head, endeavouring to relieve the pangs and agonies of our fellow beings in distress; and that too, (if I may be permitted to add) without the least prospect of a remuneration. As for our enemies we have made during our editorial career, we feel incapable of harboring the least ill will or animosity towards them; and the most bitter, we feel that we could assist all in our power. If we have applied harsh medicine to them, it has been because their wounds have been dangerous and required it. Having made a few remarks about the past, we would say something respecting

our future course; and first, we have to express a desire that the Telescope should not yet be abandoned. It is a child which is near and dear to us, and we are willing to make some sacrifices to continue it in existence. We have therefore concluded to go forward with it till some one can be found to take our place; and we have concluded also to enlarge and improve it. We have purchased a press, type, etc. and have now a printing office of our own, and can therefore afford to give more matter for the same price, and we hereafter intend to present our readers with as handsome and cheap a paper as any issued from the press. Having completed our medical establishments, we intend, if possible, to devote more time to its columns, and hope to make it more interesting. Our forces are more concentrated, and we are prepared to keep up a cannonading against the enemy, and this, with the help of God, we intend to do. Therefore, having erected our standard, and hoisted our colours, we announce to our friends and enemies that we are prepared for battle, and intend to keep up a steady fire and show no quarter, and therefore we want

'No cowards in our band
That will our colours fly,
We call for valiant-hearted men
Who are not afraid to die.'

W. BEACH."

Extract of a letter from a Subscriber at the west.

Esteemed Friend—I have always perused the Reformer with much satisfaction, the views contained in it being so near in accordance with my own, respecting the downfall of all the different sectarian systems now in christendom; and I rejoice in the contemplation of that happy period which is approaching, when the earth shall be full of the knowledge of the Lord as the waters cover the sea, and when there shall be no need for one to say to another, "Know the Lord: for all

shall know him, from the least to the greatest." But before this period shall fully arrive, I believe all the sandy foundations and systems of men will be brought down. And indeed at this time their systems begin to totter, and there appears to be a great shaking amongst the dry bones, in all the different societies. Nor have I a much more favourable opinion of any new sect or system that may arise, for it will only add another number to the beast. Most professors, I fear, in this day are depending too much on outward performances and customs, and endeavour to appear religious in the eyes of the world, in order to get the praise of men as religious people, and as constant attenders at meetings; at least their deportment at home seems to justify such a conclusion. "Ye seek me not," said the blessed Saviour, "because of the miracles, but because ye did eat of the loaves and were filled:" and if people in this day can but satisfy their appetites they generally rest contented.

J. W.

[From the Brunswick (Me.) Baptist Herald.]

Both the religious and the political spirit of the present time in this country strongly indicate that we are approximating towards an alarming crisis.—The strife for mastery and the success of the dominant religious party—the total reversion of the gospel precepts, and the open determination to do good only to those that do good to us, both among pretended and acknowledged saints as well as sinners—while those who are set for watchmen are endeavouring to deceive the real friends of humanity, and are lulling them into a deathless sleep by the syren song of "peace and safety"—all indicate that without the averting hand of a merciful providence, a dissolution of our civil and religious liberties is at hand. A conviction of our danger and a sympathy for our posterity has determined us, notwithstanding our inability of body, mind and purse, to proceed in the difficult task of a watchman for another year.

For the Reformer.

[Communicated from Tennessee.]

Mr. Editor.—Do you know that there is located in East Tennessee a Theological Seminary, at which there is a number of young men in training for the ministry. The president of said institution, (who is a Presbyterian minister) has lately been marching through the country attending sacraments with some of those young divinity students, and making as much parade as Captain Partridge with his military cadets. If a person were to judge those young Bucks by their appearance and actions, he would be much more likely to think them fitting out for a theatre or ball-room than for the ministry; for never in my life have I seen those who had more the appearance of perfect fops. To hear this president and his associates converse on the matters of religion, &c. you would suppose that the Almighty would have but little to do for years to come, as they talk about the management of the gospel and the cause of Christ, with as much assurance as a farmer does about the management of his farm.

AN OBSERVER.

June 1, 1829.

[From the Christian Intelligencer.]

RELIGIOUS NOVELS.

It appears that the orthodox, or some of them, at least, are becoming convinced at last, that the religious novels which they circulate in tracts, or that are contained in books for the use of their Sabbath Schools, being false in themselves, are not calculated to do their cause much good even so far as the rising generation is concerned, much less in relation to public opinion. In a late Mirror we noticed a communication headed "*Religious Novels*," and signed *Mathetes*, in which the writer, like a pretty honest man, expresses himself freely as to the improper character of such books.

"There is now extant," says he, "a class of books, called *religious novels*.—Some of them are said to be founded on facts, and some of them claim no such be-

sis. By the word *novel*, I understand, a tale, a falsehood. From the definition of the word novel, as given above, we may come out in bold terms and say it is a falsehood. But some books called novels, says one, are founded on facts. Very well, and what does all that amount to? It is only saying, in other words, 'tis not all a fact, a part is fiction. Is that a good house that is built of rotten timber, because it stands on a stone foundation? Is a falsehood any less a falsehood for being spoken immediately after a truth?"

After inquiring what kind of a novel a *religious* novel is, or in other words, what kind of a falsehood a *religious* falsehood is, and describing the bad effects of those pious falsehoods which are told about little boys finding Christ, dying, &c. he adds:

"Many of these books are among Sabbath school books. It is with regret that I see it, and I am not alone in this matter. I do verily believe there is matter sufficient to furnish books for Sabbath schools that might be recommended to scholars as truth; and were this the case, that is, were all our Sabbath school books truth, we might hope for more extensive benefit from them.

"Let every teacher ponder these things over, and let them circulate only such books as are true, and they may hope for an abundant blessing—but so long as Sabbath school books are composed of novels and stories that pretend to have nothing of truth about them, can fruits of righteousness be expected? Some [Sabbath school] libraries are composed chiefly of such books, and the society is not able to get others? It is not my province to say what is to be done in such cases, but I would ask whether it is better to circulate stories or truth?"

We have made these extracts from the Mirror correspondent to show what we have said before, that the silly stories put into the hands of children in Sunday schools, and which those children are taught to swallow as truth, are sheer falsehoods. That this is the case is evident from the testimony of candid orthodox men themselves. We have only to inquire whether that cause can be a *righteous* one which can be sustained only by *falsehood*?

For the Reformer.

Mr. Editor.—The following is an extract from Doctor Paley's Principles of Moral and Political Philosophy.

"Mankind act more from habit than reflection. It is on few only, and great occasions, that men deliberate at all; on fewer still, that they institute any thing like a regular inquiry into the moral rectitude or depravity of what they are about to do, or wait for the result of it."

I will add; it is on this principle alone, that I can reconcile the conduct of Christians in the present day, (in aiding in the support of numerous and popular schemes got up by the clergy) with their sincerity and zeal for pure and undefiled religion—for I am persuaded that an impartial inquiry into the origin, nature and tendency of these schemes, cannot fail to convince the inquirer, that they have originated with, and are propagated by men whose temporal interests are closely connected therewith. That they are of an earthly nature, and that their real tendency is to enrich the coffers of the clergy, and as "money is power," to enable them to obtain an unjust influence in the community, of which tendency I conceive ample evidence has been given both in the state and United States legislatures.

There can be nothing more clear than that the New Testament discountenances and rejects as auxiliaries to the promotion of pure and undefiled religion, the wisdom, wealth and power of man—and the history of the Church shows that in proportion as these have come into use, tyranny and intolerance have prevailed. J. W.

[From the Religious Inquirer.]

NEW NOTES OF HAND.

A Calvinistic Clergyman, not long since, while begging for money to convert the heathen, made the following declaration: "Dear hearers, the money which you give for converting the heathen, is as good as a note of hand

against the *Almighty!!* The Lord (said he,) will keep you in health, preserve your wheat from the blast and mildew, avert the destruction of the burning thunderbolts from your habitations—which if you do not give your money, may be sent upon you as messengers of wrath from an avenging God.”

This is begging with a witness, and doubtless with many has the desired effect.

NAHUM.

New Hartford, (Conn.) 1829.

Frederick Kohne, who lately died in this city, left, among others the following legacies:

To the House of Refuge,	
Philadelphia,	\$100,000
Orphan's Asylum,	60,000
Pennsylvania Institution for the Deaf and Dumb,	20,000
Infant School Society,	5,000
Female Episcopal Association of Philadelphia,	5,000
Female Benevolent Society of St. James' Church,	3,000
Episcopal Theological Seminary, N. Y.	100,000
Episcopal United Sunday School,	20,000
Episcopal Domestic and Foreign Missionary Society,	10,000
Bishop's Fund, Penn.	5,000
Episcopal Society for Propagating Christianity in Pennsylvania,	5,000
Ladies Benevolent Society, Charleston,	5,000
Dispensary, Charleston.	10,000
Society for advancing Christianity in S. Carolina,	5,000
Bishop's Fund, do	5,000
Protestant Episcopal Domestic Missionary, S. C.	10,000
Mariners' Church, Chas'ton.	5,000
	<hr/>
	\$373,000

[From the *Hartford Religious Inquirer.*]

TRACTS.—A new campaign of this kind of religious warfare is opened upon us in a new and improved style. The city of

Hartford is divided into different wards or districts, to each of which an officer (usually a female) is appointed, with orders from the board of managers to leave a tract with *every* family. The tract now circulating in this manner, is upon the subject of the Sabbath. It is said to be not at all sectarian, although but one religious sect appears to be concerned in the important enterprize. It is also said that every family in this city is to be furnished with a tract once a month. An exactly similar system of *tract charity* is adopted in New-Haven.

[From a *Vermont paper.*]

THE ANNIVERSARIES.

The Honorables, Esquires and Reverends, composing the board, or we might say, the heads of the mammoth Presbyterian societies, met a few days since in New York city, to celebrate the birth of priestly domination in this country, and to triumph over the thousands of dollars that they have already secured to their purposes. Their annual reports go to prove that they have scoured the country to some effect, which is as follows:

The American Tract Society.—"The simple story of the growth of this institution is, that its receipts were the first year \$10,000, the second year \$30,000, the third year \$45,000, and the fourth year \$60,000, and its issues were the first year 1,000,000 Tracts, the second year, 3,000,000, the third year, 5,000,000, and the fourth year, 6,000,000." Thus it appears that they have in four years relieved the community of \$145,000; and have favored them in exchange for the cash, with 15,000,000 of those pious little romances called "Tracts."

American Bible Society.—"It appears from the report, that the receipts of the year from all sources, had amounted to \$143,184.33—and that they had issued 200,122 Bibles and Testaments—and had given away the astonishing proportion of 8,148!! In payment for books sold they had received \$73,688.88—donations, &c. \$67,917.90—making \$8.33 for each book given away. *Very benevolent!*"

Home Missionary Society.—This benevolent institution has received the last year \$26,997.32. Thus we see the wealth of the nation falling into the hands of the rich and the powerful. They make some display of expending it for benevolent purposes; but if we examine closely, we find it is expended in bank stock, in erecting splendid buildings, paying its officers fat salaries, &c. and is finally so managed, that it is at the disposal of their reverencies, &c. who compose the great head.

American Sunday School Union.

The receipts of this society have amounted during the last year to upwards of \$76,000, and its teachers have increased during the same period from 32,000, to upwards of 52,000. This is quite a respectable army, and with their 349,202 scholars, well armed and equipped, might look down all opposition in an attempt to carry into effect "Dr." Ely's plan of a "christian party in politics."

AMERICAN EDUCATION SOCIETY.

The receipts of this Society the last year are stated to be about 30,000 dollars. The number of young men under its patronage, prepared or preparing for the priesthood, is 404.

The Presbyterian branch of this Society has received the last year 9191 dollars, and are training up 140 young men for the ministry.

In addition to the above receipts, the directors of this Society during the last year, have put forth their exertions to obtain subscriptions of 75 dollars a year for 7 years, and 106 such subscriptions were obtained in the city of New York alone, making in the whole amount 55,650 dollars. The Society is to educate for the ministry one young man for every such subscription, making the cost for each priest 525 dollars. If the manufactory of ministers goes on at this rate, we shall soon be inundated with them as they are in Old Spain and Italy. On the whole, if we must have so many priests, would it not be as well to import them as to manufacture them ourselves. The article might be as good, and perhaps would come cheaper, unless too seriously operated on by the tariff. All hireling priests are so much alike, and they are all so fond of money and power that there would be but little danger of depreciating the stock by importing from any country.

Bible Agents in England.—At a late meeting of the Chelsea Bible Association, one of the Secretaries of the Parent Society stated that 400 ladies of rank, and 32,000 other females, were at present collectors for Bibles. [H. Magazine.]

AMERICAN BIBLE SOCIETY.

In answer to an inquiry in the *Marietta Pioneer*, we would state, that the number of Bibles and Testaments sold by the American Bible Society the last year, was 191,974. Much the greatest number of these were Testaments, and the amount for which they were sold was \$73,688.88. The number of Bibles and Testaments

given away during the same period, including 500 containing only the gospel of Matthew and 417 only the gospel of Luke, amounted in all only to 8,148—making nearly 25 sold to one given away. The establishment is a very extensive, and must be a profitable concern. The auxiliaries belonging to it are now 645.

[Extract of a letter from Coshocton Co. Ohio.]

"Priestly influence has already become very great in these parts, and when we take a view of the stupendous preparations and ecclesiastical combinations to enthral the human mind, and more especially since parents are throwing their children (the future hope of our country) into the arms of this voracious Moloch, have we not reason to fear that our religious, and consequently civil liberties, will expire with the present generation? The prospect is gloomy, but may God in his mercy avert so great a calamity."

FALLING OFF.

The Baptists at length are beginning to withdraw their connexion from the American Sunday School Union. The Baptist General Convention of Vermont, have resolved to form a Union of their own at their next annual meeting. On this subject, the Vermont Telegraph remarks.

"It may be matter of surprise to some that we should adopt this measure; but we have numerous *good* reasons for it.—The Sabbath School Union now existing here, is in reality, a Congregational Union; and the consequence is, no Baptist Sabbath School Society, or Sabbath School, acquainted with the real state of things, will ever join it: at least, no enlightened minister, who is ever so catholic, will readily consent to be an appendage to any other denomination."

MORE COMING OUT.

The New York *Baptist Herald* in speaking of those who would procure a law for stopping the mail on Sunday, says:

"We are fully persuaded, that, could they exercise an unobstructed control in our national legislature, they would step by step, undermine it, and finally incorporate in it a 'religious test'—unaware at the outset, of the fatal termination of their reform. We at first consented to the adoption of some of the present measures for promoting the observance of the Sabbath; but we are now fully convinced that they are entirely aside from the spirit of Christ's gospel."

[From the *Mechanic's Free Press.*]

TRUTH.

Eternal truth: thy cause shall yet prevail
Throughout the earth. Each mountain
and each vale
Shall sing responsive of thy peaceful reign,
And the sweet echo sound through every
plain.
Despotic power shall then no more invade
The rights of man; no more the accursed
blade
Shall find a sheathe within the human
breast,
Or flames and dungeons pass for virtue's
test.
Error which now usurps the imperial
throne,
And claims the world (unjustly) as her
own:
Down from her seat, by truth shall yet be
hurl'd
And peace shall close the annals of the
world.
Yet doleful thought! full many a victim
more
Shall swell the train of sufferers gone be-
fore;
Relentless priesthood yet shall grasp the
rod
Of "civil power" to aid the cause of God.
The sons of freedom yet shall wear a chain
And "Sunday laws" secure the priest his
gain.
Or do I dream? will men who justly boast
Of "equal rights" firmly maintain their
post?
Will men well trained in explanation show
"Sunday" the source whence priestly
wealth must flow?
With jealous eye discriminate between
The hidden object, and the object seen.
The latter fair, and plausible to view,
The former selfish (though conceal'd) yet
true;
Their interest wrapt so closely round their
cause
Priests can't grow rich without these
"Sunday laws."
Time soon will tell what is the freeman's
fate
To be acquitted or his sentence wait,
Yield to his conscience, or to priests sub-
mit;
Congress must say we'll bind him or acquit.
Auspicious hope, thou canst to woe impart
A cheering beam to ease the afflicted heart,
The wretched captive groaning in his
chains,
By thee upborne, awhile forgets his pains—
Hails with delight, at some yet distant day,
The joys of home and muses grief away.

J. W.

Views Respecting the Sabbath in Germany.

Extract from "Travels in the north of Germany, in 1825 and 1826, by Henry E. Dwight, A. M.

"The belief in the Sabbath, as an institution binding upon us in the sense in which it is generally viewed in the United States, is universally rejected. In my conversations with very many on this subject, I have never seen nor heard of one who did not regard it as a Mosaic institution merely. They say that 'every day should be a Sabbath to the Christian.'"

This Mr. Dwight is a son of the late President Dwight of Yale College, and his travels in Germany have lately been published at New York.

The Law of Kindness and the Law of Force.

There are two ways of putting down and quieting opposition—the *law of kindness*, and the *law of force*. The latter is the most efficacious among debased and corrupt people; the former where integrity and virtue remain in exercise—only in this case, as virtuous people never complain without a cause, the evil of which they complain must be removed before they can cease to complain.

Increase of Crime in England.

From a statement lately made in the House of Commons, it appears that the increase of crime in England for a series of years past, has exceeded the increase of population by 36 per cent. It is a singular circumstance, that while crimes and wickedness are making such alarming progress in England, the people of that country are busily engaged in endeavouring to convert and reform the Hindoos and other distant nations. On this subject certainly charity should begin at home, for there is no propriety in sending a physician to cure the maladies of people in other countries when there is enough for him to do in his own.

Plain Truth has become united with *Priestcraft Exposed*, a spirited and interesting work, published monthly at Lockport, N. Y. by E. A. Cooley, at one dollar a year.

* * Several articles designed for this number, have been unavoidably delayed.

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